A MOTHER'S LOVE.

BY L. E. BARR.

Some day.
When others braid your thick brown hair,
And drape your form in silk and lace;
When others call you "dear" and "fair,"
And hold your hands and kiss your face—
You'll not forget that far above
All other is a mother's love.

Some day,
'Mong strangers in far distant lands,
In your new home beyond the sea,
When at your lips are baby hands,
And children playing at your knee—
Oh, then, as, at your side they grow.
How I have loved you, you will know.

Some day,
When you must feel love's heavy loss,
You will remember other years,
When, I, too, bent beneath the cross,
And mix my memory with your tears,
In such dark hours be not afraid;
Within their shadow I have prayed.

Some day,
Your daughter's voice, or smile, or eyes,
My face will suddenly recall:
Then you will pause in sweet surprise,
And your soul into mine will call,
In that dear unforgotten prayer
Which we at evening used to share.

Some day,
A flower, a song, a word may be
A link between us strong and sweet;
Ah, then, dear child, remember me!
And let your heart to "mother" beat.
My love is with you everywhere—
You can not get beyond my prayer.

Some day,
At longest it cannot be long,
I shall with glad impatience wait,
Amid the glory and the song,
For you before the Golden Gate,
After earth's parting, and earth's pain,
Never to part. Never again!

INTOLERANCE.

Sermon preached in the Coventry Church, Sept. 28th.

BY J. P. HETRIC.

"Let us not therefore judge one another any more: but judge this rather that no man put a stumbling-block or an occasion to fall in his brother's way.—Rom. 14: 13.

The Christians at Rome had some special individual opinions of their own. This individualism of theirs they were wont to force upon each other at times. These individual ideas and opinions which they held were so interwoven with their own being that they became to regard them as really an essential part of their Christian faith and practice. Holding these views they wanted to make their own ideas also part of the Christian faith of their brethren. These encroachments upon religious liberty and right of religious opinions of each one, soon awakened, as it always does, feelings of resentment. Harsh, unwarranted judgments were formed and expressed. Those who should live in the bonds of fraternal love, became alienated from each other and imbittered toward each other. They fell to condemning one another and thus the noble emotions of Christianity which they should have held in common and cherished as the mutual sentiment, became alike alien to all. And thus it became necessary for the Holy Spirit through the agency of Paul's epistle to step in and set right that which was wanting and thus give a tacit direction for Christians of all ages to go by. He thus laid down a principal, formed a criterion that it does well for all to lay to heart and thus by it order our lives toward each other. This shall form the topic of our talk this morning. May the Holy Spirit apply it to each heart for good. The text informs us, 1st. *Not to judge.* 2nd. *We are to judge.*

1st, then, *We are not to judge.*

Christ forbids it and points out the result. In his sermon on the mount, near its close, He tells those to whom He was speaking not to do so. "Judge not." It is a short but very imperative phrase. Can be understood by the most illiterate. Not too low to be comprehended by the most learned. Not too refined to be obeyed by the most fastidious. Its divine import is not to be misapprehended. Its negative force is not to be evaded. It comes couched in all the authority of the speech of one from heaven. With all the power of him who spake as never man spake. It comes to arrest all harsh judgments of men. To warn all who would usurp the prerogatives of the all-wise Judge, that in the presumption of their hearts thus judging, they must not anticipate mercy, but judgment. Not simply that of man, but of God as well. God knew that the command would not deter the hasty in this matter. Hence He connects with it the threatening warning, "That ye be not judged." "With what measure ye mete it shall be measured to you again." With all this before us, how few there are who can at all times plead innocent of the indictment to judge others.

Then, man's inability to comprehend the secret thoughts and silent workings of the soul of his fellowman forms another basis of conclusion why we should not judge one another anymore. Man cannot see the heart of his fellowman. He fails to see the motives that prompt to action. He cannot, unless placed in like position, judge from the same standpoint. Hence he is unable to form an unerring decision. He is placed under the necessity, by virtue of his own mutability, to form a judgment that is fallible and in many respects do an injustice to the persons affected by it. He is also compelled to judge simply by appearances, and as these are often deceptive and often misleading, his judgment is not righteous judgment and not according to truth. Christ has said, "Judge not according to the appearance, but judge righteous judgment." "The great head of the church, in whom dwells all the fullness of the God-head bodily," knew man's proneness to simply take an outside, superficial view of matters, and thus form judgments the most far-reaching in their effects upon our fellows, and this interposed his divine precept to stay human rashness. And yet, against our blessed Lord's injunction, many, very many of the judgments of earth are formed simply by the appearance of things. Then, no difference how unjust these may be, the unhappy victims of them must suffer all their unjust judges may see fit to inflict upon them and in many cases without the power of redress.

Human imperfections and a consciousness that these are, to some extent, universal, ought to exercise a powerful influence upon us in matters of judgment; ought to place an insurmountable barrier to our judgments. The person who would inflict his judgments upon his fellows ought to be clean himself. Clean in hand; clean in tongue; clean in heart; clean, altogether clean; white, "whiter than snow." He ought to be able to stand and say with the holy Jesus, "Which of you convinceth me of sin." But these men thus challenged were not such way-marks of virtue and purity. They were not such high standards. They were condemned by their own hearts. Conscience proved too much for them. They brought to Christ an unhappy sinful woman. Their plea was, "Moses in the law commanded us that such should be stoned." She was doubtless a poor, wicked transgressor of divine law. She was a hapless sinner. Around her were imperative judges. They were anxious to inflict just penalty. But their hands were too unclean. See how the mercy-loving Jesus disarms them; how he sends them hence to judge themselves "He that is without sin among you, let him first cast a stone at her." How did they act? Was the air soon dark with flying missiles of judgment? Was there a wailing cry for mercy from the unhappy woman? Not a stone. Not a cry. What! "They that heard it being convicted by their own consciences, went out one by one." They went out, as every man must go, if he is not totally blind to his own imperfections and the follies of his own heart. Could we, as we view the unfortunate of earth, see them in their struggles for a better life, we would not judge them but hold out to them a helping hand. Could we see the bitter flowing tear wrung from the eyes by the sad remorse of a penitent heart, it would incline us more readily to weeping than to judgment. Then many a sinful Mary would walk again in respect in society instead of filling the dishonored grave of a suicide. How much better the charity that thinketh no evil but covereth a multitude of sins.

But what sayeth the Apostle in this matter? "Therefore thou art inexcusable, oh man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself. For thou that judgest doest the same thing." Paul's language is very sweeping, "Whosoever." That means you. That means me. That means any and all in this house. It means every one. It makes no exception among fallible creatures. But someone wishing to evade the force of the charge, desirous of excusing himself, denies his guilt of the Apostle's enumeration of crime. True it is a very dark catalogue. We hope none here are guilty of such grave offences. Yet the Apostle James holds us to the dire necessity of pleading guilty in some sense or other. David-like, the prophetic finger points in one direction with the "Thou art the man." Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." No room here to evade the charge. All that is left for us to do is to take up David's words of penitence and his prayer for mercy. "Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions." With this prayer in the heart and springing from the lip, instead of judgment, felt or spoken, we may hope for peace.

Then those around us are not our servants. "Who art thou that judgest another man's servant?" From what source do you get the right to do so? Who has delegated you such authority? God has not; He forbids you to do so. What would you say if any one should pronounce harsh judgment on your child, in your house? Would you not warn such to have a care as to what they did? What if they should presume still more and proceed to inflict punishment upon your child? Would you be satisfied to remonstrate in a mild way? We fear not. With many of us such impertinence would be met, if not with summary rebuke, yet with a warning for all time to come. But we often presume to pass judgment upon our Father's children in his own house and proceed to execute the same. "Who art thou that judgest another man's servant?" Are we not fearful that their Father, even God, will assume the offensive? "Shall God not avenge his own elect, who cry day and night unto him, though He bear long with them? I tell you that He will avenge them speedily."

We are taught, too, in our solemn approaches to God to examine ourselves. This from the context seems to imply judgment. The Apostle tells us that, "if we would judge ourselves we should not be judged." He plainly gives us the force of examination here as meaning judgment of self. By judging ourselves, condemning the wrong and ceasing from it, we justify God and thus escape judgment. But how often in administering the ordinances of the Lord's house, we find a vacant seat at the table of the Lord. How pained when the ground of such absence is inquired into, we get as a reply, "Some brother or sister has done, or is doing, a certain thing, and I can't commune with him or her." "Cannot fellowship such." How glaringly we stand condemned. The precept is, "Let a man examine himself, and so let him eat." We reverse this, we examine some one else, and so do not eat, or wil not in the pride of our heart, suffer them to eat. Brethren, here is a grave fault. Here is a gross error. "Why dost thou judge thy brother? Why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ." Just as soon as Brethren obey the commandment to examine themselves and cease to judge their brethren or set them at naught, we will have more peace and harmony in the church. Then, too, there will cease to be so many vacant places at the communion table. There will be more Christian development and more advancement in the divine life. Oh, that God would speed the happy day!

II. WE ARE TO JUDGE.

"Judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." This requires care upon our part. Care as to our conduct. Requires at our hands an upright walk in life, lest we cause our brother to fall, or he be led astray by our doings. Here is a large field; here is room for us to judge. Here is an opportunity for the most critical of us. Here we can use our most minute powers of discrimination and scrutinize to the utmost. Here we may use the microscope as carefully and as often as we wish, the more frequent the better. Here let us be wide-awake. Let us remember that it were better for us that a mill-stone were hanged about our neck, and we plunged thus into the ocean, than we should cause our brother to offend. The text implies a leading or causing to be led astray. Yet how often in our carelessness we do this. The minister may do this by preaching false doctrine; by preaching the philosophies, the commandments and doctrines of men. We may do it by setting a bad example to those around us. A good deacon, fond of the game of croquet, always feared to engage in it, when there were those present who might be led astray by his example, and as he was not always able to discriminate as to these, he would forego the pleasure the game afforded him for the sake of others. He judged rightly. He feared to put a cause of stumbling into his brother's way. "If meat make my brother to offend, I will eat no meat while the world standeth" This was his apology. We are not discussing the right or wrong of the matter, but simply the expediency from the standpoint of our text. "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not," is Paul's way of placing it. I have seen a family sit down to a game of cards. It was to them innocent sport; they did not mean to harm any one. They all seemed to enjoy the fun. There did not seem to be any difference as to the result upon different members of the happy circle. Yet how widely different the effect. "What was meat to one was poison to another." Some went on in life unaffected by it. No influence over them. They had no hungering in that direction. But in others of the same company a love of gaining was developed to their ruin. The apparently innocent amusement unchained in them a raging devil. A monster that, once unbound, would not be controlled. A thirst kindled that burnt to the lowest hell. There was a stumbling block in the way. They fell. Their fall was like casting a mill-stone into the sea. They may not be recovered. Whose the fault?

A minister in a neighboring county visited the city of Philadelphia in company with a young lady of his church. He took her to see the sights. He took her to the theatre. He meant no harm. He thought it expedient to take her there. But he was creating a wrong sentiment. He was sowing tares such as his mightiest efforts in the pulpit would never up root. He was raising up a theatre going Christian, if there is such a thing. He was placing an occasion to fall in her way.

A lady permitted her young daughter to go to the theatre on Christmas eve. She saw her Sunday school superintendent there. She told her mother next morning, about meeting him there, accompanied with the remark, "Mother, I thought he was a good man." If ever confidence was restored in that superintendent's christianity in the mind of that girl, there would be also something else there. She would come to believe it right to attend the theatre, and that, too, as many professed Christians do, when they ought to be in the house of God. This superintendent failed to judge rightly. Many Christian parents are careless in attending the sanctuary. Maybe go to visit a neighbor or relative instead. They mean no harm. They do not mean to do any harm, but their children, their neighbors, and many of their brethren, see these discrepencies of christian character. If they have any confidence in them as christians, one of two things must follow. Either they lose their confidence in them, or come to believe it right to do just as these persons do. Either of these will be a stumbling-block, an occasion to fall, in their way. The first will shake confidence in Christianity and thus lead astray; the second will inculcate carelessness in regard to christian life and department. Thus will not only our influence be lost to the cause we love and would serve, but the souls we would rescue will the more certainly be sent on the downward way.

Brethren, let us judge this rather that no man put a stumbling block or occasion to fall in his brother's way, and let us not anymore judge one another.

A Short Sermon on Cranks.

The *Burlington Hawkeye* publishes a great deal of nonsense, but sometimes in its amusing way it states indisputable facts, The following is from a recent issue:

What would we do were it not for the cranks? How slowly the tired old world would move, did not the cranks keep it rushing along! Columbus was a crank on the subject of American discovery and circumnavigation, and at last he met the fate of all cranks, was thrown into prison, and died in poverty and disgrace. Greatly venerated now! Oh, yes, Telemachus, we usually esteem a crank most profoundly after we have starved him to death. Harvey was a crank on the subject of the circulation of the blood; Galileo was an astronomical crank; Fulton was a crank on the subject of steam navigation; Morse was a telegraph crank. All the old abolitionists were cranks. The pilgrim fathers were cranks; John Bunyan was a crank; any man who doesen't think as you do, my son, is a crank. And by and by the crank you despise will have his name in every man's mouth, and a half completed monument to his memory crumbling down in a dozen cities, while nobody outside of your native village will know that you ever lived. Deal gently with the crank, my boy. Of course, some cranks are crankier than others, but do you be very slow to sneer at a man because he knows only one thing and you can't understand him. A crank, Telemachus, is a thing that turns something, it makes the wheels go round, it insures progress. True, it turns the same wheel all the time, and it can't do anything else, but that's what keeps the ship going ahead. The thing that goes in for variety, versatality, that changes its position a hundred times a day, that is no crank; that is the weather-vane, my son. What? You nevertheless thank heaven you are not a crank? Don't do that, my boy, it looks about very carefully for the best man in the community. Before you thank Heaven that you are not a crank, examine yourself carefully, and see what is the great deficiency that debars you from such an election.

A Purpose in His Plans.

How often one hears people say, "If I had my time over again, how differently would I act!" But life is like a roll of costly material passing swiftly through our hands, and we must embrodier our pattern on it as it goes. We cannot wait to pick up a false stitch, or pause too long before we start another. Only, if we keep our eyes ever on our great Exampler we shall find that when He finishes off our work, and smooths out its rumples, and cuts away its frayed ends, then even its spots and mistakes fall into a purpose in its plan.—*Edward Garrett.*